867 The keyéye is a bird of prey that the children nourish and which
231 is then killed on the children's heads at feasts. Since these birds live only on smaller birds or on fish, the young people are continually hunting or fishing in order to feed them. I have seen them raise a pelican in the following way. They let him fly out to sea after having painted his feathers red. This bird when grown up came back unfailingly each night to his accustomed place. [327]

635 Theft is a great crime among the Caribs who hate the theft as much as the thief. It is said that when they catch one they make a slash with the point of their knife on his shoulders, but I have never seen anyone with these marks. [307]

524 The tibotélle is a spongy fruit which the Caribs use as a ball to play with. [459] A ball which does not bounce is called tarácoüati, [452]

672 Each of the Caribs has a special friend in whom he places an extraordinarily great trust. This friend is termed ibaoüánale or nítignaom. This friendship is so great that it extends to the other brothers who call the friend or compere of their brother inínibotle,

831 [303] "Taking the bark off the wood and splitting the sapwood": this is also a term of joking with a man who indulges in women. [51] Some men are fickle in love and often change mistresses. [233]

591 Those who are bound by affinity in another carbet are called coyemánocou and coyemericou, for the men follow their wives and not the wives the men, unless they are captains. Thus those who have many daughters have a greater advantage, for their sons-in-law come to live with them, clear their gardens, make their houses, and go fish-
584 ing for them. [87] As soon as a daughter is born she is destined for her maternal cousin. Then when the two are old enough and have reached a suitable maturity they celebrate marriage. When this determined time is reached the boy goes to the place or dwelling of his promised wife, but only after the parents have consented. If the girl is going to marry a captain or the son of a captain, as it sometimes happens, she is conducted by her father and mother to his dwelling. Having arrived, she carries his dinner to him on a wicker table and eats with him, sitting on the ground. They then say pouliárou lone which is to say that she is married. They have no dance, although sometimes there is a little drinking party to honor the parents when they have come, but this is very uncommon. [268] When a girl is given in marriage to

9: Ober N-5 (1876-1878) 1895
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The Caribs have an ancient and natural language, such as is peculiar to them, and also a bastard speech, with foreign words, chiefly Spanish, intermixed. Among themselves they always use the natural language, in conversing with Christians the bastard speech. . . . The women also have a different speech from the men. . . . It hath been observed that the men are less amorous than the women; both are naturally chaste; and when those of other nations look even earnestly at them, and laugh at their nakedness, they were wont to say to them, 'you are to look on us only between both the eyes.' . . . Yet, it must be confessed that some have degenerated from that chastity, and many other virtues of their ancestors, the Europeans having taught them many vices,—to the perpetual infamy of the Christian name. . . . They are great lovers of cleanliness, bathing every day; are generous, hospitable and honest. . . . It is also a manifest truth, confirmed by daily experience in America, that the holy sacrament of baptism being conferred on these savages, the devil never beats or torments them afterwards as long as they live.[1]

"The Carib boys were compelled to pierce their food suspended from a tree with an arrow, before they could eat it. . . . They are said to have used poisoned arrows, dipping them in what must have been the urrari poison, obtained from Guiana. . . . Like many natives, they eradicated the beard and the hair on other parts of the body. . . . They compressed the skulls of new-born infants; and a hatred of the Arrowaks was instilled. . . . Their cabins were built of poles fixed circularly in the ground and drawn together at the top, covered with palm leaves, and in the centre of each village was a building larger than the others for public assemblage.

"The Caribbeans are a handsome, well-shaped people, of a smiling countenance, middle stature, having broad shoulders

[1] See Davies's "History of the Caribby Islands." London, 1666.

11: Taylor E-5 (ca. 1930-1937)1946
ST13 Callinago ST13

Perhaps it was such restrictions that led to the now all too frequent practice of lying in wait for and seducing a girl who has been sent out for wood or water. The Caribs call this "to wàrikád" (cf. Breton, kawàlikátiti *il est paillard, il monte bien*). It is remarkable that, although she may run away or resist, the average Carib girl will neither call out for help nor betray her and her would-be seducer's presence. On the other hand, once seduced, she will most likely tell her mother of it, although she knows well enough that she alone will be punished for failing to escape.

But apart from all promiscuous relations, there are many extra-legal unions whose character and stability are such that they may be termed orthodox. In these cases, the consent of the girl's parents is requisite, and it is in their home that the young man then comes to live and labor. Hence many parents' reluctance to have their sons marry, and their readiness to accept extra-legal mates for their daughters. Should the young couple prove incompatible, the husband may return to his own home, or seek another mate elsewhere; while any children of the union remain with their mother and receive occasional gifts from their father. More often, however, the union strengthens; and sooner or later a separate establishment in the vicinity of the girl's home is set up, with or without legalization of the marriage. Of romance in our sense there is little, and that little laughed at. Men look for a wife who will prove neither lazy nor weak, women for a mate who will be a good provider. Today, these qualifications are often first sought in those of mixed or full negro blood; but while a Carib man may introduce a Creole wife, a girl who marries outside the Reserve has to leave it.

Legal (or rather, religious) marriages usually take place between mature couples only and when the bride has already given proof of fertility. Actually, it is not uncommon for her to have several children who do not necessarily belong to her husband nor to any other one man. Of course children soon come to be an asset under primitive conditions, and few men are above taking advantage of a wife's pre-marital adolescent daughter; but on the whole Carib men are remarkably tolerant of a wife's pre-marital lapses, and treat her "outside children" as well as their own.

It is not possible to give any general rule as to the frequency or duration of matrilocal (unilocal) residence, as this depends on any number of circumstances. Usually, the younger and less experienced the couple, the longer will they remain without a home of their own; but lack of space or disharmony between young and old may be a deciding factor as against economic interest. The following household lists, taken at random, will serve as examples: